

REPORT

NATIVE PAPERS

ON

FOR THE

Week ending the 20th May 1899.

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URIYA PAPERS.

Nil.

ASSAM PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta ...	25,000	13th and 20th May, 1899.	
2	"Basumati" ...	Ditto ...	15,000	11th ditto.	
3	"Hitavadi" ...	Ditto ...	About 6,000	12th ditto.	
4	"Mihir-o-Sudhakari" ...	Ditto ...	2,500	12th ditto.	
5	"Prativasi" ...	Ditto ...	3,600	15th ditto.	
6	"Samay" ...	Ditto ...	3,000	12th and 19th ditto.	
7	"Sanjivani" ...	Ditto ...	3,000	11th and 18th ditto.	
8	"Som Prakash" ...	Ditto ...	1,000		
<i>Daily.</i>					
1	"Dainik Chandrika" ...	Calcutta ...	.....	12th and 15th to 18th May, 1899.	
2	"Samvad Prabhakar" ...	Ditto ...	2,000	11th ditto.	
3	"Samvad Purnachandrodaya" ...	Ditto ...	300	12th, 13th, 15th, and 17th to 19th ditto.	
HINDI.					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta ...	2,000	15th May, 1899.	
2	"Hindi Bangavasi" ...	Ditto ...	1,000	15th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Calcutta ...	800	15th May, 1899.	
2	"Mefta-hur-zafar" ...	Ditto ...	.....	8th ditto.	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Calcutta ...	300	4th and 11th May, 1899.	
2	"General and Gauhariasfi" ...	Ditto ...	330	8th and 16th ditto.	
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Calcutta ...	500		
BENGALI.					
<i>Fortnightly.</i>					
1	"Ulubaria Darpan" ...	Ulubaria ...	.....	27th April, 1899.	
<i>Weekly.</i>					
1	"Bangabandhu" ...	Chandernagore ...	.....	12th May, 1899.	
2	"Bankura Darpan" ...	Bankura ...	600		
3	"Burdwan Sanjivani" ...	Burdwan ...	235	9th and 16th May, 1899.	
4	"Chinsura Vartavaha" ...	Chinsura ...	510	14th ditto.	
5	"Education Gazette" ...	Hooghly ...	1,350	12th ditto.	
6	"Pallivasi" ...	Kalna ...	600	10th ditto.	
BENGALI.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad.	500		
2	"Pratihar" ...	Ditto ...	603	12th May, 1899.	

LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	500		
2	"Sambad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasambad" ...	Ditto ...	376		
4	"Utkal Dipika" ...	Cuttack ...	400		
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipore ...	About 600		
	URDU. <i>Weekly.</i>				
1	"Al Punch" ...	Bankipore ...	500	5th and 13th May 1899.	
2	"Gaya Punch" ...	Gaya ...	300		
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	300	12th April and 17th May, 1899.	
2	"Kangal" ...	Cooch Behar ...	300	17th May, 1899.	
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishini" ...	Faridpur ...	750	27th April and 13th May, 1899.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	300	12th May, 1899.	
3	"Sikshak Suhrid" ...	Dacca ...	.....	13th ditto.	
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	400	9th May, 1899.	
2	"Charu Mihir" ...	Mymensingh ...	1,011	9th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	14th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	5th ditto.	
5	"Saraswat Patra" ...	Dacca ...	500	13th ditto.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	15th May, 1899.	
	BENGALI. <i>Weekly.</i>	CHITTAGONG DIVISION.			
1	"Sansodhini" ...	Chittagong ...	120	17th May, 1899.	
2	"Tripura Hitaishi" ...	Comilla ...	550	8th and 15th ditto.	
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	376		

I.—FOREIGN POLITICS.

The *Darussaltanat and Urdu Guide* of the 3rd May has the following:—

England's departure from her old Turkish policy.

It is a matter of regret that England has entirely given up her friendly connection with Turkey, while Germany is getting very much more intimate with the Sultan. Non-Musalman rulers who have in their dominion any number of Musalman subjects ought to respect the Sultan of Turkey and the Shah of Persia, whom the Musalmans hopefully look forward to. The enemies of these two Musalman sovereigns are considered by the Moslem world to be the enemies of Islam. England's departure from her former policy in respect to Turkey has really offended the Musalmans. Germany contemplates the effecting of a friendly alliance with the Shah. If she succeeds in doing this, England's influence in Persia will gradually disappear. It is true that England's former policy with respect to Turkey was beneficial to both, but the benefit which England derived therefrom was much greater than that which was derived by Turkey.

DARUSSALTANAT
AND URDU GUIDE,
May 4th, 1899.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Sanjay* of the 5th May complains that the system of recruiting police officers by first submitting them to a competitive examination has led to the introduction of

Police reform.

educated people into the police service, but has failed to raise the character of the police, for even educated men are open to temptation. The best way to raise the moral *status* of the police is to appoint inspectors of good character and respectability to watch the conduct of the subordinate police officers and keep them in check. If such inspectors are not appointed on the score of expense, the Government will do well to entrust the District Superintendents with this duty.

SANJAY
May 5th, 1899.

3. A correspondent of the *Barisal Hitaishi* of the 9th May fails to see why from among the panchayats for the *maujas* Govindadhabal, Talwari, Tarpasha, Nandakathi, Anandakathi, &c., in the Backergunge district, an illiterate man, named Jurbar Sikdar, has been selected for the collecting panchayatship, whilst there were respectable panchayats like Bisweswar Rai of Tarpasha and Rasik Chandra Bal of Govindadhabal, who could worthily fill the office. The appointment of an illiterate man to this responsible office is calculated to work mischief.

BARISAL HITAIISHI,
May 9th, 1899.

4. The *Sanjivani* of the 11th May says that cases of outrage upon female modesty are far from diminishing in the Mymensingh district, although the Magistrates and the Sessions Judge are inflicting heavy punishments upon the offenders who are brought to trial. This shows that the judicial machinery alone will not be able to check the crime. The people ought to bestir themselves, and the zamindars should come forward to strengthen the hands of the Government. Zamindars can grapple with *budmashes* more effectually than the law courts. Once some boatmen committed violence upon a helpless woman. The principal officer of the zamindar of the place had the men brought before him, and in the presence of their relatives and the villagers had night-soil put into their mouths by way of punishment. This checked all the *budmashes* of the place.

How to check *budmashi* in the Mymensingh district.

SANJIVANI,
May 11th, 1899.

Government should request the zamindars to help in protecting female chastity in the Mymensingh district.

5. The *Hitavadi* of the 12th May writes that Babu Rajendra Kumar Majumdar, zamindar of Betgarhi, in the Mymensingh district, has made up his mind to put down *budmashi* in that district, and with this view, has invited his brother zamindars to make common cause with him. The Mymensingh police has betrayed lamentable weakness and inefficiency, and the *budmashi* in the district will not be put down if the local zamindars do not combine against the *budmashes*.

Budmashi in Mymensingh : how to put it down.

HITAVADI,
May 12th, 1899.

TRIPURA HITAISHI,
May 15th, 1899.

6. The *Tripura Hitaishi* of the 15th May complains of the prevalence of theft in Kalikuchchha, a village in the Tippera district. The other day some thieves broke the head of a chaukidar who went to arrest them while about to commit a theft. The police has so far failed to trace the thefts or detect the offenders. The village people do not report cases of theft to the police, as they know that a police enquiry will cause them some expense, but will end in smoke.

(b)—Working of the Courts.

FARIDPUR
HITAISHINI,
April 27th, 1899.

7. The *Faridpur Hitaishini* of the 27th April praises the great ability and energy displayed by Mr. B. C. Mitra, District Judge of Faridpur, in promptly disposing of a heavy calendar of sessions cases, which in the ordinary course would have taken two months to finish. A large number of police officers from distant places and different districts attended the sessions as witnesses, and would have been detained for two months, but for Mr. Mitra's promptness. Mr. Mitra, it should also be observed, did this heavy work in ill-health.

FARIDPUR
HITAISHINI.

8. The same paper draws attention to the hardship to which witnesses in Faridpur are subjected by the civil courts, both in the Sadar and in the mufassal, by being criminally prosecuted whenever they fail to make their appearance in obedience to summonses. Witnesses never disobey summonses wilfully, and when they fail to appear, their default must be attributed to some unavoidable cause or other. They have no interest in the suits, and they undergo the trouble of coming over and giving evidence merely to help the courts in arriving at right decisions in matters in which other people are interested. Under these circumstances, it is only proper that they should be treated with the utmost consideration and respect. If the Faridpur civil courts go on treating witnesses in this manner, then what with the trouble of journeying and the bullying and cross-examining by pleaders and harsh treatment by the courts, the position of witnesses in Faridpur will become worse than that of criminals, and respectable people will come to look upon the giving of evidence as a very bad thing.

But whilst defaulting witnesses are severely punished, punctual witnesses do not get their discharge in due time. A witness has sometimes to dance attendance in court for two, five, eight or even ten days before his evidence is taken, and he is discharged. In many instances cases are postponed again and again and witnesses have to silently suffer the harassment of attending court on every one of the days fixed for hearing.

It is hoped the District Judge of Faridpur will remove these hardships of witnesses in his district.

SANJAY,
May 5th, 1899.

9. The *Sanjay* of the 5th May writes as follows:—
We complained some time ago that Babu Jogendranath Vidyabhusan was not fit for administering justice. An order has been made to test his judicial ability, but the manner in which this test is being conducted is not satisfactory. To test his judicial ability, he should be entrusted with the trial of at least half the intricate cases in the *Sadar*.

It is complained that Jogendra Babu attends Court late. The District Magistrate should prevent this.

TRIPURA HITAISHI,
May 8th, 1899.

10. The *Tripura Hitaishi* of the 8th May says that since it wrote against Babu Mahendra Nath Das, Munsif of Kasba in the Tippera district (Report on Native Papers for 29th April, paragraph 7), that gentleman has written to the editor enquiring where this paper got its information. But the editor has given no reply. Mahendra Babu has not also hesitated to pester the Subordinate Judges and other Munsifs with letters. Most of them have given no replies to his enquiries. The District Judge knows all about Mahendra Babu, and he should compel him to go away on leave.

11. The *Charu Mihir* of the 9th May will be glad if a man is brought out from England to succeed Sir Charles Paul as Advocate-General in the Calcutta High Court. Government should not accept the *Indian Daily News's* advice to appoint Sir Griffith Evans to the post, because native opinion is against him. Sir Griffith has never shown any sympathy with the natives, nay, he has always slighted native public opinion and has never lent an ear to native wants and grievances.

CHARU MIHIR,
May 9th, 1899.

12. A correspondent of the same paper is glad that Maulvi Azhar, Sub-divisional Officer of Netrakona, has been transferred to the Sadar of the Mymensingh district. Under the Maulvi, thefts and violation of female honour became extremely rife in the subdivision. Those mukhtars who have proposed to give him a farewell dinner must be men lost to all sense of self-respect.

CHARU MIHIR.

13. The *Sanjivani* of the 11th May requests the Lieutenant-Governor to take due notice of the conduct of the Joint-Magistrate of Purnea, who, according to the *Amrita Bazar Patrika*, abuses parties, causes them to remain standing in a corner of his Court-room, and even goes the length of beating them. It is the practice of the Government to promote instead of punishing high-handed officers. But it is hoped that Sir John Woodburn will not follow that practice and will keep a sharp eye on all such officers.

SANJIVANI,
May 11th, 1899.

14. The *Hitavadi* of the 12th May has the following with reference to the case under section 298 of the Indian Penal Code in Madras, in which a Hindu preacher has been sentenced to imprisonment for wounding the religious susceptibilities of the Christian community of Madras:—

HITAVADI,
May 12th, 1899.

The Magistrate of Ootacamand has sentenced a Hindu preacher to eight months' rigorous imprisonment for wounding the religious susceptibilities of the Christian community of Madras. He is certainly labouring under a delusion who thinks that the propagation of Christianity will be facilitated by sending unbelievers and the opponents of Christianity to jail and by forcibly depriving them of their liberty. To tell the truth, there is no room for Christianity in India.

Hindus do not go to Christians to point out to them the defects of Christianity, or to try to argue them into forsaking their religion. But Christian Missionaries address Hindu crowds, and on the occasion of Hindu festivals never fail to appear on the festival grounds, always making it a point to traduce Hindu gods and goddesses. If it is necessary to punish anybody for an offence under section 298, the Christian Missionaries should be punished first of all. It is the height of injustice to punish a Hindu under this section.

If a Madras young man said anything by way of refuting the false and incredible stories about the birth of Christ, or sold a pamphlet containing such refutation, the best thing the Christians could have done was to treat the matter with contempt. But has the prestige of their religion been enhanced by prosecuting an innocent Hindu and getting him sentenced to imprisonment?

The complainant in the case is himself a Christian Missionary. Has his prestige been enhanced by the imprisonment of a Hindu who preached against him? "Whosoever shall smite thee on thy right cheek," preached Christ, "turn to him the other also." But this commandment of Christ is being honoured by his disciples more in the breach than in the observance. They are so forgiving and forbearing that they are not satisfied so long as they cannot send their critics and opponents to jail. Could they thus have their own way if Christianity were not the religion of the rulers?

As for the Christian Missionaries, how often have they not attacked and vilified our religion? Let us quote some passages from some Christian tracts published by the Auxiliary Bible Society. Here is one:—

"O ye deluded Hindus! have you no shame? You worship licentious Siva and his shameless * * * and thereby hope to secure salvation." *About Siva*, page 13.

In page 14 occurs the following :—

“Where is your conscience? Is it right that you should act like brutes, although you possess reason and intelligence?”

Here is a passage from another tract :—

Let us now recount something about Krishna,
As written in Hindu sastras.

Nandalal (another name of Krishna) is a murderer, a cheat, a quarrelsome follow.

He is a liar, a thief; he excels in profligacy.”

* * * * *

The Bairagis, the disciples of Hari,
Are all like their god in their character.

Let us recount some of their vicious qualities.

If they do not commit murder, that is simply because they fear the law;
For they would not do otherwise if they imitated Krishna.

To steal, to cheat, to lie
Is a custom with them.”

Examination of Religions, page 10.

The reader does not most probably know what the Hindu objection to Christianity is. The Christian Missionaries have guessed what the chief Hindu objections to Christianity are, and have answered them. Here is one of the Hindu objections to Christianity according to the Christian Missionaries:—

“Christianity may be good, but still we cannot accept it. For if we accept this religion, we shall have to give up lying, cheating, &c., and that will stand in the way of our carrying on the daily avocations of life.”

Refutation of Objections, page 75.

In page 76 of the same tract occurs the following :—

“The Hindus are such inveterate liars that they cannot be relied upon in any case.”

Again :—

“Will not the Hindus who lie be condemned to perdition?”

The Christian Missionaries are circulating broadcast tracts containing such edifying matter as this, but they are never accused of any guilt. A Hindu has been sentenced to imprisonment for preaching against Christianity. The Christian Missionaries have avenged themselves upon the Hindus, but will this revengefulness bring about good results? The Governor of Madras is known to be an impartial ruler. It is hoped that he will interfere in the case under notice, and get the innocent Hindu released from jail.

HITAVADI,
April 27th, 1899.

15. The same paper complains of the conduct of the Joint-Magistrate of Purnea. Here are a few instances to show how this officer is conducting himself. One day he was trying a “case of bad livelihood” when a witness incurred his displeasure. He at once threw a roller of blotting paper at him. Not satisfied with this he procured a stick and struck the witness with it. Here are a few more instances:—

- (1) In a dacoity case, the Joint-Magistrate struck a witness, Prayag Singh by name, with a roller of blotting paper.
- (2) One day he beat a Maithili Brahman and detained him in a corner of the court-room.
- (3) He thrashed two witnesses, Maulabux and Faijali in Court.
- (4) One day he called one Rudra Singh, a respectable Rajput, *sooar*.
- (5) The same day, he beat a clerk of the Magistrate's office with a roller.

Will not Sir John Woodburn make an enquiry into the conduct of this model civilian? It ought to be made known to him that he is not serving under an uncivilised Government in an uncivilised country.

16. The same paper writes as follows:—

A light punishment for a serious offence.

One Tushta Gayen of Radhanagar within the jurisdiction of the Domjur thana in the Howrah district was accused of attempting to commit rape on a Hindu girl, named Gunamayi Dasi, and Babu Nagendra Nath Pal Chaudhuri, Deputy Magistrate of Howrah, who tried the case, fined the accused Rs. 30. The punishment was too inadequate for the offence. We fail to understand why Nagendra Babu inflicted such a light punishment on the accused. The attention of the District Magistrate should be drawn to this case.

HITAVADI,
May 12th, 1899.

(d)—Education.

17. The *Faridpur Hitaishini* of the 27th April says that the paragraph,

Acceptance of presents by Mr. Reuther, Inspector of Schools, Dacca.

which appeared in a recent issue of this paper (Report on Native Papers for 18th March, paragraph 10), regarding the acceptance of presents from the teachers of Faridpur by Mr. Reuther,

Inspector of Schools, Dacca circle, was translated by the Government Translator and attracted the Lieutenant-Governor's attention. His Honour asked Mr. Pedler, Director of Public Instruction, to inquire into the matter, and Mr. Pedler has written to the teachers who made the presents, with the view of ascertaining what the facts are. It is not known whether the teachers have replied or not to Mr. Pedler's enquiries. But the editor has as yet received no communication and does not know whether it is necessary to adduce evidence in support of what he wrote. A principal teacher of the Faridpur school is displeased with this paper for what it wrote and has discontinued his subscription to it.

FARIDPUR
HITAISHINI,
April 27th, 1899.

18. The *Sanjivani* of the 11th May cannot approve of the Government

The proposed amalgamation of the Imperial and the Calcutta Public Library.

proposal to amalgamate its own Imperial Library with the Calcutta Public Library and locate the amalgamated institution in the Metcalfe Hall.

The Calcutta Public Library contains about a hundred thousand volumes, and anyone, who pays a monthly subscription of two rupees, can take home for reading any book he likes, and the public are free to come to the Library to read without paying anything. If the institution comes, however, under Government's control, the public will be allowed to read at the Library free of cost, but none, except Government servants, will be allowed to take books home. The Calcutta public should not forego the benefit they now enjoy.

SANJIVANI,
May 11th, 1899.

19. The same paper has heard that the Sub-Committee, which was

The Vernacular Text-Book Committee's report.

appointed under the presidency of Mr. Pedler to consider what subjects should be taught in the Primary schools in order to enable boys of the

lower classes to make an independent living in the world, has submitted its report to the Government, proposing radical changes in the curricula of those schools. There will be no text-book in pure literature in either the Upper Primary or the Lower Primary curriculum, but for such a book there will be substituted a prose work dealing with scientific subjects. History and geography will be taught from one book, instead of from two, as at present. Particular attention will be paid to drawing as a subject of study. Geometry and mensuration will be entirely excluded.

If these changes are carried out, it will be necessary to appoint an entirely new staff of teachers for the Primary Schools. To overcome this difficulty, the Sub-Committee has proposed that if their scheme is accepted, all Deputy Inspectors and Sub-Inspectors of Schools should come down to Calcutta to learn the mode of teaching the new subjects, which, on returning to their duties, they should communicate to the teachers of Primary schools. In the lower classes, the Sub-Committee propose to introduce the Kindergarten system of teaching.

The Sub-Committee has thus proposed a revolution in the mass education of this province. Before effecting such a revolution, the Government should publish the Sub-Committee's scheme and invite the opinion of the leading educated men on it.

SANJIVANI.

HITAVADI,
May, 12th 1899.

20. The *Hitavadi* of the 12th May has the following:—

The Vernacular Text-Book Committee.

The educational authorities have for a long time been considering the question of text-books on scientific subjects, such as Physics, Hygiene and Agriculture, for the vernacular schools of Bengal. Both Sir Alfred Croft and Dr. Martin took the question into their consideration. Sir Alfred Croft wanted scientific text books only for the Middle Vernacular and Upper Primary Scholarship Examinations, but Dr. Martin wanted such books for the Lower Primary Examination also. In other respects, Dr. Martin's views were the same as those of Sir Alfred Croft. What these two Directors of Public Instruction precisely said has not, however, been made public. It is said that both Dr. Martin and Sir Alfred Croft proposed that such text-books should be prepared and published by the Government. We do not know what induced them to advise the Government to turn out book-sellers and publishers.

What are the defects of the existing educational system, how to rectify those defects? Whether the text-books which have so long been in use should be rejected or kept, and why?—these are questions which require to be discussed. The opinions of distinguished educationists should be taken on the subject. The Committee who were appointed to consider the question, did not most probably consider it necessary to invite anyone's opinion on the subject. The Committee, however, would have done well if they had, like the Education Commission, consulted the opinion of experts. The Committee, we hear, have submitted their report. We hope that the Government will publish this report, together with the opinions on the subject, if any have been recorded.

We fail to understand why the procedure which is followed in the case of legislative measures should not be followed in the case of educational questions. Before a law is passed, the Bill is published in the official Gazette, and the public bodies are invited to express their opinion on it. It is beyond our comprehension why the public should not be invited to express their opinion on such a serious educational question—on a question, that is, on the proper solution of which depends the welfare of the future generations of our countrymen. Let us hope that the Lieutenant-Governor will publish the report and take expert opinion on the subject.

DACCA GAZETTE,
May 15th, 1899.

21. The *Dacca Gazette* of the 15th May praises Mr. Cotton, Chief Commissioner of Assam, for his kindness in permitting

Mr. Cotton's kindness to poor schoolmasters.

all schoolmasters, who receive a pay of not more than Rs. 50, to educate one of their sons free in the institution in which they serve and to educate another son in the same institution on half-fee. Mr. Cotton's sympathy with the poor schoolmasters is still more clearly displayed in his extending these privileges to the schoolmasters who have retired from service and are in receipt of pensions not exceeding Rs. 25, and also to deceased schoolmasters who, when living, received a pay not exceeding Rs. 50 or a pension not exceeding Rs. 25. The poor schoolmasters of Assam will remain grateful to Mr. Cotton for ever for this consideration shown to them.

(e)—*Local Self-Government and Municipal Administration.*

CHARU MIHIR,
May 9th, 1899.

22. The *Charu Mihir* of the 9th May cannot see how the people of Bengal,

Causes of the Bengali's ill-health.

poor as they are, will carry out the Government's advice about improving the drainage of the province at their own expense.

But bad drainage and malaria are not the only causes of the Bengali's ill-health. Even if the drainage of the country is improved, the health of the Bengali will not improve so long as he fails to get sufficient unadulterated food and good drinking-water, and is not relieved of some portion of the heavy reading, which is imposed upon him in his school days.

CHARU MIHIR.

23. A correspondent of the same paper says that the drinking of bad

Cattle mortality in a village in the Mymensingh district.

water by cattle has caused an outbreak of cattle-plague in Simulkandi in the Mymensingh district. About a dozen cattle are dying of inflammation of the throat every day. The cultivators have been driven to despair.

24. The *Basumati* of the 11th May has the following:—

BASUMATI,
May 11th, 1899.

The origin of malaria in Bengal. The rivers and water-channels, the *bils* and *jhils* of Bengal have silted up. This is the cause of the prevalence of malaria in this country. Let us enter into the question somewhat closely. The Bhagirathi on the west, the Meghna on the east, and the Padma on the north, these three rivers form a delta, which is the abode of malaria. We learn from Geology that this delta, which was anciently called the valley, was afterwards called the *Bagri*, and is now divided into the districts of Nadia, Jessore, 24-Parganas and Faridpur, has been formed by the alluvial deposits of the Ganges. These alluvial deposits have raised the level of the river banks above the level of the fields, thereby causing an incline in the direction of the fields. The consequence is that the villages on the banks of the rivers become water-logged. During the rainy season water flows into the fields, and pools of water are formed in the shape of *bils* or *jhils*. When the zamindars were the actual rulers of the country, they used to dig water-channels connecting these pools of water with the branches of rivers, thus letting their water have an outlet through these channels, which were generally made to fall into neighbouring rivers such as the Ichhamati, the Nabhanga, the Begbati, the Kabadak, the Bhairab and the Churni. The mouths of the canals were also sometimes connected with the Ganges. In a plain country the current of a river is naturally slow, and a thick layer of alluvial deposit is formed in the river-bed, the level of which is thus slowly but steadily raised. The Ganges above Chhapghati does not flow through a plain country, and its current there is, therefore, very rapid, and its bed very deep. Down Chhapghati the Bhagirathi flows through a plain country, and by a gradual silting up, the level of its bed has been raised above that of the Ganges above Chhapghati. This is why *churs* have been formed in Lower Bengal at the mouth of almost every river and water does not flow from the Ganges to the Bhagirathi, except in the rainy season.

The natural drainage of Bengal has been obstructed since the construction of railways, causing an outbreak of malaria. Take two instances. When the East Indian Railway was constructed up to Raniganj, distinguished European Engineers advised the construction of a *bundh* on the eastern bank of the Damodar for the protection of the railway line. Our readers do not perhaps remember that sixty years ago, when the Damodar overflowed its banks the tract of country up to Hooghly, Chandernagar and Kalna was inundated. This inundation caused the formation of a thick layer of deposit in the fields, thereby raising their level and increasing their fertility. The inundated villages were also purged of all their filth and impurities by the strong current of water. The Damodar embankment has checked this inundation, as well as the natural drainage of the villages on the banks of the river. The railway embankment constitutes another line of obstruction. Railways are very peculiarly constructed in this country. They are supplied with very few culverts and bridges, and the few culverts and bridges with which they are provided do not serve as an adequate outlet for the rain-water collected in the neighbouring villages, especially as no attempt is made to dig water channels to carry off that water as far as the culverts and bridges. There is thus a double line of obstruction to the natural drainage system of Bengal. First, there are the river banks raised above the level of the villages. Next, there is the high railway embankment. The tract of country between these two lines of obstruction has consequently become water-logged. When it was proposed to construct the Damodar embankment the late Babu Joykissen Mukharji most strenuously objected to the proposal on the ground that it would make the districts of Burdwan, Hooghly and Howrah extremely unhealthy. He pointed out that if this embankment were constructed there would come to exist three embankments one after another to obstruct the drainage of the country—first, the Damodar embankment, next the railway embankment, and then the raised river banks. Babu Joykissen's prediction has been fulfilled. Burdwan, Hooghly and Howrah have become *Yama's khas muhal*—the permanent abode of Death. On the other side of the Hooghly the Eastern Bengal and the Central Bengal Railway together with the Lalitakuri embankment, have made the villages on the eastern bank of the river completely water-logged. The Railway Companies are not a little to

blame for this state of things. They have constructed bridges on the branches of the Ganges and the Padma with an eye to economy and not with an eye to the currents of the rivers. They have even gone the length of constructing dams at the mouths of the Kabadak and the Kaliganga in order to lay rails thereon. It is no wonder therefore that the current of most Bengal rivers has been obstructed. There is now practically no current in the Ichhamati or the Begbati or the Gorai or the Kabadak or the Bhairab.

It is in this way that the country has become completely water-logged. Water not finding any outlet, sinks into the soil and makes it damp and malarious. The lower strata of this soil have become filthy and the water in the tanks and other reservoirs foul and contaminated. To get a tank, we have now to make an excavation not less than thirty or thirty-five feet deep. This has caused water scarcity in the Bengal villages, as well as scarcity of fish. The fish supply of the Ganges and the Padma has considerably diminished. But that is a minor matter. We can live without fish but we cannot live an eternal prey to countless diseases.

Malaria, it thus appears, is a new and therefore a preventible disease. There was formerly no malaria in Bengal. It is due to known causes which can be removed. There was no malaria in Agra and Mathura and Brindaban. There has been an outbreak of it in these places since the excavation of the Jamuna canal. This has been the case in many parts of the Pnnjab too. The Sone canal has led to a malaria outbreak and the Bhojpuris, once so stalwart, are now malaria stricken. Malaria is a new disease, and it can be driven out of the country if the Government takes steps to drive it out.

HITAVADI,
May 12th, 1899.

25. A correspondent of the *Hitavadi* of the 12th May complains of the outbreak of small-pox among cattle in the Katwa subdivision of the Burdwan district. A veterinary

surgeon has been sent to the place, but another veterinary surgeon is badly wanted.

CHINSURA
VARTAVAHA,
May 14th, 1899.

26. The *Chinsura Vartavaha* of the 14th May complains of great scarcity of water at Kharuabazar in Chinsura. The place is a long way from the river Hooghly and has no good wells or tanks. A large number of people come here from distant places for buying and selling. The sight of the thirsty peasants and, particularly of the thirsty little ones who sometimes come with them, is really heart-rending. Is no heed paid to the sufferings of these poor creatures, because they do not know how to agitate? It is to be hoped that this suffering will be put an end to now that the sympathetic Bubu Mahendra Chandra Mittra is the Municipal Chairman, the large-hearted Mr. Kennedy is the Divisional Commissioner, the able and popular Mr. Inglis is the Magistrate of the district, and the noble-minded Sir John Woodburn is the ruler of the province.

DACCA PRAKASH,
May 14th, 1899.

27. The *Dacca Prakash* of the 14th May has the following :—

Dredging of rivers by District Boards. When the late Lieutenant-Governor, Sir Charles Elliott, paid a visit to Manikganj, the inhabitants of that subdivision submitted to him a memorial to the following effect:—"The mouth of the Ichhamati river in the Manikganj subdivision being blocked up, many lakhs of people living on its banks are dying of malaria and other diseases by drinking its foul water. A village with a population of one thousand has now hardly a hundred people living in it. Those once prosperous villages are being overgrown with jungle. If the Ichhamati is not now dredged and set flowing, the large tract of nearly 50 miles on its banks studded with thousands of villages and containing a population of over a lakh will become desolate in a short time."

Immediately after the receipt of this memorial Sir Charles Elliott passed the Drainage Act. He had to encounter many difficulties in passing this measure. Although we do not approve of all the provisions of this measure, we see that it is capable of effecting some good. During the last few years most rivers in the country have been silted up. We have a bitter experience of the fact that malaria is very prevalent among the people living on their banks.

It is seen from a list lately published by Government that mortality from fever within the territories administered by the Lieutenant-Governor of Bengal was as follows in the years mentioned below :—

Year.			Mortality.	Per mille.
1894	...	...	1,799,833	25.32
1895	...	...	1,634,254	22.99
1896	...	...	1,760,225	23.62
1897	...	...	1,679,132	23.40
1898	...	...	1,419,482	19.97

By fever is to be understood mainly malaria. Malaria has not yet spread everywhere. Although the western part of the Dacca district has been desolated by malaria, its northern, southern and eastern parts enjoy immunity from that disease. Mortality from fever is, therefore, small in those parts. It is not possible to ascertain from the Government's statement, which is based on returns submitted by ignorant chaukidars, the number of deaths from malaria and other kinds of fever, respectively. But as Government itself admits that mortality from malaria is the heaviest, we need not discuss the point any further. Our main contention is that the silting up of rivers is engendering malaria and many other diseases. That is why mortality is heaviest among the people living on the banks of silted-up rivers.

If the silting up of rivers is the cause of this heavy mortality, why does not Government make any endeavour to dredge such rivers? From what Government said in the Council it appears that it has entrusted the District Boards with the task of doing the needful in this connection and does not think it necessary to concern itself any further about this matter. We should have had nothing to say if anything had been done by the District Boards in this matter. But our long experience warrants us in saying that no action in this connection is to be expected from most District Boards. The members of the District Boards are no better than ornamental figure-heads. They have no power to do anything against the wishes of the Magistrate-Chairman. The result is that no more is done than what the Magistrate's experience tells him to be needful. But Government should know that the Magistrates, who are always being transferred, have little chance of acquiring any wide experience of any district. Having no experience of the district himself, the Magistrate is obliged to depend upon the interested experience of his subordinates. Magistrates do whatever their subordinates advise them to do, and they think it their duty to be guided by their subordinates. Magistrates think it derogatory to their dignity or injurious to their prestige even to listen to any proposition made by any District Board member against the courses of action counselled by their subordinates and get such propositions negatived with the aid of their supporters. Even if any member finds any allotment for any particular object to be appropriated to some other object, he cannot remedy the evil, for the accounts are all in the hands of the officers. There is also great difference among the members of the Board owing to a conflict of interests. Half the members of a Board are Government nominees. The other half are members returned from different places, each with a sufficient number of wants of its own. If a member coming from one place proposes that an allotment should be sanctioned for the dredging of some river in that locality, a member coming from another place is ready with a proposition that the allotment should be made for some other purpose. The result is that no proposition is carried, and a Board cannot take in hand any important work. Here is an illustration of the way in which a Board's work is done.

Sir Charles Elliott directed the District Magistrate to enquire into the truth of the statements made in the memorial for the dredging of the Ichhamati. We are not aware how the Magistrate, Mr. Jenkins, who did not inspect the river, performed that duty. After that a large number of numerous signed petitions poured in from many villages pointing out the mischief that had been done by the silting up of the river. The officers did not lay those petitions before any meeting of the Board. At last it was resolved to dredge the river at the urgent request of a certain member and an allotment of one thousand rupees was sanctioned for the purpose for the first year. But the allotment was not spent

during the year in question. The next year two thousand rupees was sanctioned for the dredging of the river, as well as of some canals. But no member has been able to learn during the last three years whether any money has been spent upon the dredging of the river. We have learnt on enquiry that a small portion of the river was dredged at such an unseasonable time that the excavation was again soon choked up with sand. The District Board has since given up the undertaking altogether. A large number of lives would have been saved and trade and agriculture would have improved by an expenditure of five or six thousand rupees upon the dredging of the river. But there is no longer any hope that this will be.

The lives of the people will not be saved if the District Board is thus depended upon for the dredging of the river. As population is increasing in other places, the desolation of the banks of the Ichhamati may not for that attract the notice of Government. But as we consider it to be the duty of Government to look upon all its subjects alike, we urgently request it to save the lives of the people. If the District Board does not come forward to their deliverance, Government should save their lives and improve trade and agriculture by dredging the river at its own cost or by the enforcement of the Drainage Act which has so long remained a dead letter.

DACCA GAZETTE,
May 15th, 1899.

28. The *Dacca Gazette* of the 15th May complains that while the plague has been threatening the whole province not excepting the town of Dacca, the Magistrate of Dacca and the Commissioner of the Division are deeply engaged in a quarrel with the native Municipal Commissioners, instead of paying that attention to the sanitation of the town, which is so urgently needed. On the first outbreak of plague in the province, a Health Officer and an Assistant Health Officer were appointed in Dacca on high salaries, though any two private medical practitioners of Dacca or any two native medical officers of the Mitford Hospital could have discharged the duties of the posts much more efficiently and on much smaller salaries. The Health Officer and his assistant were not in touch with the people, who did not even know their whereabouts. Under these circumstances, the two officers did absolutely no work. When the Municipality cannot undertake much needed useful works for want of funds, this waste of money was quite unjustifiable.

At the last election, Mr. Shirres, Magistrate of Dacca, was very anxious to get himself elected as the Chairman of the Municipality. He endeavoured with all his might and by means direct as well as indirect to have his wish gratified. But most of the native Commissioners doubted his ability and opposed him, and he was unsuccessful. This, of course, offended the Magistrate.

About this time the Sanitary Engineer came to inspect the Dacca water-works, and, as the result of his inspection, submitted a report, based on trifling grounds, against Babu Tarak Chandra Ghosh, Engineer in charge of the works. Tarak Babu is a most efficient officer and has been ably discharging his duties for the last 14 or 15 years. His only fault seems to have been that, as rumour had it, he had opposed the Magistrate's election as Chairman. On receiving the Sanitary Engineer's report the Magistrate wanted to remove Tarak Babu from his post and to appoint a certain European Engineer, whose term of office in a Narayanganj jute mill had just expired. This gave rise to a quarrel in the Municipality, and none but the European Commissioners agreed to the proposal of removing Tarak Babu. The Magistrate's *side*, however, was maintained, and the European Engineer was temporarily employed. But as he failed to do anything more than Tarak Babu had done, the Commissioner saw no reason to remove the latter. This exasperated the Magistrate.

Time went on, but Mr. Shirres' anger did not subside. He, however, went away from Dacca. But, praised be the unity among the Europeans, the Commissioner of the Division took up the quarrel for Mr. Shirres and issued a strong resolution against Tarak Babu. Tarak Babu was made to submit an explanation, and his case was heard by a sub-committee, who, however, failed to find any fault with him. This did not appease the Commissioner. The Europeans and their proteges are said to have taken a resolution

to remove Tarak Babu, even if the carrying out of their resolution cost Dacca its local self-government.

While this quarrel has been raging, the sanitation of the town has been completely neglected. No schemes have been drawn up to utilise the lakhs of rupees which the Nawab Bahadur of Dacca has granted for the purpose of sanitary improvement. The municipality is paying no attention to the needs of the native rate-payers, all the energy of its officers being devoted to keeping the European quarters clean and tidy. The native quarter is festering with the accumulated filth of ages, like every other old town in this country. The authorities seem to have no thought except that of avenging themselves upon the native Commissioners and have no attention to spare to listen to the cries of the native rate-payers. The poor rate-payers cannot have their wants supplied; but who cares for that? Money must be found for entertaining the services of a highly-paid European Engineer, who is to discharge only duties which Tarak Babu has been satisfactorily discharging on Rs. 250 a month for the last 15 years! It is hoped that the Lieutenant Governor will kindly listen to these grievances of the Dacca rate-payers.

29. A correspondent of the *Prativasi* of the 15th May complains of severe water-scarcity in the Mustafi-Sripur, Balagar, Panchpara, Hasimpur, Asanpur, Babui-para and several other villages in the Hooghly district. The District Board should not remain indifferent, but should at once proceed to devise means of water-supply, with the help of the zamindars of Sripur. The zamindars are quite willing to help the Board.

PRATIVASI,
May 15th, 1899.

30. The *Tripura Hitaishi* of the 15th May complains of the bad condition of the village roads in Brahmanbaria, in the Tippera district. These roads are badly out of repair, although they can be repaired at a small expense. The roads are simply impassable.

TRIPURA HITAISHI,
May 15th, 1899.

31. The same paper complains of water-scarcity in Baghaura, a village in the Tippera district. People have to fetch water from Titash, a river at a mile's distance. They use the foul water of the silted-up tanks and contract diseases.

TRIPURA HITAISHI.

(j)—Questions affecting the land.

32. The *Hitavadi* of the 12th May writes that dispute has arisen between Messrs. Watson and Company and their raiyats over a pound question. The raiyats had no crop for three successive years, and are in a helpless condition. The litigation between them and their zamindars is ruining them. They went in a body to lay their grievances before the District Magistrate, but he was away. They then went to the Joint-Magistrate, who is trying the case against them, but this visit did them no good. During the trial of the case, the Manager of Messrs. Watson and Company took his seat by the side of the trying Magistrate. This has shaken the confidence of the raiyats in the impartiality of the Court. The District Magistrate of Midnapore is a kind-hearted official. It is hoped that he will redress the grievances of the raiyats.

HITAVADI,
May 12th, 1899.

(g)—Railways and communications, including canals and irrigation.

33. The *Hitavadi* of the 12th May reports as follows:—

On the 7th March last one Babu Siddheswar Mukharji, or S. D. Mukharji of Sthat Nahata, left Ranaghat for Goalundo by the "Goalundo up-mixed" train. He had reserved a compartment, and all his luggage, with the exception of a steel trunk, was placed in that compartment. The steel trunk was to be placed in the brake-van. But when the train reached Goalundo the trunk was not found; it arrived by the next train or the "Goalundo mail" train. The trunk appeared to be all right, and Siddheswar Babu did not examine it on the spot. At the steamer *ghât*, however, he examined its contents, and found seven or eight articles of jewellery and Rs. 5 missing. In his opinion, the articles were stolen at the Ranaghat station, where one Nolo and other coolies weighed the trunk. The police has up to this time failed to trace the

HITAVADI,
May 12th, 1899.

offenders. The railway authorities should cause a searching enquiry to be made at the Ranaghat station.

MIHIR-O-SUDHAKAR,
May 12th, 1899.

34. The *Mihir-o-Sudhakar* of the 12th May has the following :—

A Musalman burial ground encroached upon by a railway.

The Tantigerah burial-ground for the Musalmans in Midnapore has been encroached upon by the railway. Hundreds of pious Musalmans, who long ago departed this life and lay in their last sleep in that burial-ground waiting to be called up on the judgment day, have been disturbed in their slumber, and their exhumed bones have been piled up at the foot of a tree. Is there a man who can refrain his tears at seeing such a pitiful sight?

The Bengal-Nagpur Railway Company drew up a scheme for opening a branch line from Kharagpur to Raniganj. In consultation with the Collector of Midnapore, the Company selected a portion of the burial-ground referred to above through which the proposed line should pass, and demarcated the portion by piers. It was the putting down of these piers which gave the public the first intimation of what was going to happen. The Midnapore Musalmans decided to write at first to Raja Narendra Nath Khan on the subject, as it was the Raja's ancestors who had made a gift of the land to the Musalman community of Midnapore in order to be used as a burial-ground. The following is the Raja's reply to the letter of the Midnapore Moslem Literary Society :—

Dated Midnapore, the ^{26th March}_{22nd April} 1898.

To

The Secretary to the Moslem Literary Society, Midnapore.

SIR

WITH reference to your No. 29 of the 23rd instant, I have the honour to state that a strong protest should be made against the laying out of the line over the grave-yard. It would be better if the Society itself move in the matter in the interest of the Muhammadan community for whom I have a hearty sympathy.

HARI CHARAN BASU,

Manager, Raj Estate, Midnapore.

On receipt of this reply, a representation was made to the Collector, saying that it would be an act of interference with the Musalman religion to desecrate the grave-yard, which contained a large number of *pucka* and *kutchra* graves, and that the religious feelings of the Musalmans would be hurt by the act. The substance of the Raja's reply, too, was communicated to the Collector. But the Collector replied as follows :—

The 7th May 1898.

To

SHEIK OSMAN ALI, B.A., B.L., Secretary to the Moslem Literary Society.

SIR

WITH reference to your letter, dated 5th instant, I have the honour to reply that I have consulted the leading members of Midnapore on the subject and ascertained from them that the acquisition of the land which it is proposed to take up will be as little objectionable as possible.

C. J. S. FAULDER,

Collector.

This surprised the Musalman community of Midnapore, and on enquiry they failed to find out who those leading members were who had informed the Collector that the acquisition of the land would not be objectionable to the Musalman community of Midnapore. The Collector was again addressed on the 19th May 1898, and was informed that the opinion of the so-called leading

members was not the opinion of the Musalman community at large, and that he ought to refer to the mahalladar of every mahalla, to the Musalman pleaders, maulvis of the college and schools, kanungos, Sub-Inspectors of maktabs and other respectable Musalmans in Government service in order to ascertain the real opinion of the Musalman community. To this the Collector gave the following reply:—

Dated 21st May 1898.

To the Secretary to the Moslem Literary Society, Midnapore.

SIR,

WITH reference to your No. 90, dated 19th instant, I have the honour to reply that, as a matter of fact, no land will be taken up in which there are at present any grave or in which, at any rate, there were any at the time of my inspection. The only exception is one old isolated grave under a pipul tree at a distance from the burial-ground, which it is impossible to avoid. There is therefore nothing to discuss.

C. J. S. FAULDER,
Collector.

After this reply no further discussion of the matter could be held with the Collector, because he denied the existence of any grave in the portion of the burial-ground acquired, with the single exception of a *pucka* grave, the existence of which he could not deny. In truth, however, the place contained a large number of *kutchha* graves, the existence of which is proved by the rose plants standing on them and by the holes in the ground and by the bones contained in those holes.

(h)—General.

35. The *Ulubaria Darpan* of the 27th April says that though the Ulubaria police, in the Howrah district, has reported no case of plague within its jurisdiction, the editor has learnt from a trustworthy source that a Musalman of Kantabere, near Baniban, came with the disease from Calcutta in a boat. He tried to induce some local doctors to treat him. But they suspected his case, and did not treat him from fear. The man died in two days. All passengers coming by boat from Calcutta ought to be examined, or Ulubaria will not be safe against an outbreak of the disease.

ULUBARIA DARPAN,
April 27th, 1899.

36. A correspondent of the *Charu Mihir* of the 9th May complains that in Mymensingh people have to pay a fine on private post-cards which weigh less than the cards which are issued by the post office. No such fine is being levied anywhere else. For some days a fine is also being levied for private post-cards which have not the word "card" written upon them.

CHARU MIHIR,
May 9th, 1899.

37. The *Sanjivani* of the 11th May says that as people are incurring fines, or are making their addresses incur fines by misinterpreting Government's order regarding the posting of private post-cards and using private post-cards not in exact conformity with the size and weight of those issued by the post office, Government should either withdraw the order or allow private post-cards, provided they are not larger in size or greater in weight than the post office cards, to be carried for one pice.

SANJIVANI,
May 11th, 1899.

38. The *Hitavadi* of the 12th May understands that the Bombay Government has ordered the translation of the *kala*, a vernacular newspaper of Bombay. This news has caused a panic in the public mind. If the news be true, the public will think that the fear of a rebellion is still working in Lord Sandhurst's mind. But Lord Curzon is now the Viceroy of India, and he, it is believed, will not allow the Governor of Bombay to pursue a wrong course. But luck is almighty.

HITAVADI,
May 12th, 1899.

39. The Government, writes the same paper, has ordered the disarmament of Peshawar. The murder of a few white men by fanatical Ghazis' has led the Government to adopt this rigorous course. This policy of disarmament cannot, however, be approved.

HITAVADI,

It is a policy of punishing thousands of peaceful subjects for the offence of a handful of turbulent *badmashes*. The policy of disarmament does not affect the *badmashes* for whose punishment it is intended. They always succeed in providing themselves with arms without taking out licenses for them. It is the innocent and law-abiding people who suffer. They cannot secretly provide themselves with arms, and are rendered quite helpless and defenceless.

The Arms Act has been enforced in Peshawar because a couple or so of Europeans have been killed in that frontier district by turbulent Pathans. But has the Government ever taken any steps to put a stop to the killing of natives like cats and dogs by Europeans? The sporting propensity of the Europeans is still as strong as ever. The Europeans are still killing poor villagers, mistaking them for game, and stray bullets from the guns of European soldiers are still causing the deaths of poor natives. But the British Government is still silent and indifferent, but the people of Peshawar have been prevented from keeping even a dagger without a license. What could be more strange than this? Mymensingh, it is also heard, is soon going to be disarmed. There are villages in the frontier which are infested by robbers and thieves. How will the law-abiding people of these places defend themselves without arms?

HITAVADI,
May 12th, 1899.

40. The same paper writes as follows, with reference to the execution of Vasudev :—

The execution of the Poona murderers.

We fail to understand why Vasudev and his accomplices have not been hanged at one and the same time. Have they been executed one after another, so that the death of one might strike terror into the heart of another? One is not willing to impute such hardheartedness to the authorities. We do not know with what object in view the authorities fixed three different dates for the execution of the three prisoners.

HITAVADI.

41. The same paper writes as follows with reference to the late military manœuvre in Poona in which it was shown how Bombay could be defended on the outbreak of a rebellion :—

The military manœuvre in Poona.

This manœuvre was no doubt intended by the authorities to ascertain how Poona can be defended on the outbreak of a rebellion, and to train the soldiers in putting down such a rebellion if it ever breaks out. Whatever the object of the manœuvre, we cannot but strongly condemn the conduct of the authorities in this connection. The Bombay Government has acted indiscreetly in thus indirectly declaring the Mahrattas of Poona as rebels. It is well known that the presence of European soldiers in the heart of a town throws the people into a panic. The conduct of the authorities has also no doubt created the impression in the mind of the European soldier that the natives of India are at heart disloyal. The creation of such an impression is not calculated to do good either to the rulers or the ruled. It is well known to the Government as well as to the Indian public, that if the disarmed Mahrattas ever raise the standard of revolt, their rebellion will be put down in less than three hours. Why, then, this sham manœuvre to strike terror into the hearts of a peaceful people?

III.—LEGISLATIVE.

42. The *Burdwan Sanjivani* of the 9th May has the following :—

BURDWAN
SANJIVANI,
May 9th, 1899.

The Sugar Duties Act considered from a Hindu stand point.

There is a universal belief in India that all European sugar is refined with cow bone. Orthodox Hindus therefore do not eat foreign sugar: that sugar is used in India only by those who are either ignorant of the precepts of the Hindu religion or have no faith in that religion. It is not, therefore, proper for the Government to permit a free import and an unrestricted use of foreign sugar in the country of the Hindus.

Not only is European sugar impure in the eye of the Hindu, but it is inferior in sweetness and other qualities to Indian cane sugar. It would be well, therefore, not to use this sugar to any large extent in this country. But would it be easy for the Members of Parliament to understand why Hindus consider European sugar impure? Lord Curzon, however, has the support of the entire Hindu community. His Lordship, perhaps, never thought of this

aspect of the question when he passed the Bill; but the Hindus none the less bless him for the good he has unwittingly done them. If the Government can manage to explain to Parliament the prejudice of all true Hindus against imported sugar, and the fact that the use of this sugar in the preparation of Indian sweetmeats has compelled all such Hindus to go without any sweetmeats at all, it is likely that Parliament will not easily allow the duties to be abolished.

43. The *Sanjivani* of the 11th May has the following:—

The sugar duty—sincerity or hypocrisy?

Everybody was at first very favourably impressed about the intention of the Sugar Duties Act and supported its enactment. But as days are passing by, people are beginning to ask if the Act was really passed for India's good.

The Assistant Secretary of the Calcutta Congress Committee has written a pamphlet in which he says that the Act has been passed for the benefit of the sugar manufacturers of Mauritius; and many people suspect that the Act would not have been passed if India had been in the habit of making large imports of sugar from England.

The Secretary of State's reply to Captain Sinclair, who enquired in the House of Commons, if the Government of India would not extend the operation of the Act to the sugar imported into India from Trinidad and British Guiana, was worthless, and showed how unreasonable the Government's position was. Trinidad and British Guiana are British colonies, the sugarcane growers of which import their labour from India, and the cost of conveyance of that labour is partially borne by the Governments of those countries. The cost of production of sugar is thus lowered, and the manufacturers of British Guiana and Trinidad can sell the commodity at a lower price than they could have done if they had to bear the whole cost of conveying their labour from India. If, therefore, Germany and Austria help their sugar manufacturers with direct money bounties, Trinidad and British Guiana help their sugar industry with an indirect bounty. Why, then, should not Trinidad and British Guiana sugar pay countervailing duties when imported into India? What could the Government of India say if the exemption from duty of Trinidad and British Guiana sugar led people to make the insinuation that the Indian Sugar Duties Act had been passed with the object of handicapping the sugar industry of all other countries except those owned by the English themselves?

To Mr. Buchanan's question, too, Lord George Hamilton gave the evasive reply that, he could not, before considering all circumstances, say whether a duty would be levied in India upon sugar which was manufactured in Germany, but was purified in England before being sent to India. The law, however, contains a distinct provision for the levying of a duty upon such sugar.

Another Member of Parliament questioned the Secretary of State whether it was true that the Government of Queensland had given an undertaking to the sugar manufacturers of that country to pay the interest on all capital invested in that industry, and if this was not tantamount to a bounty and whether a duty would not be levied in India upon Queensland sugar? The Secretary of State admitted that the Government of that country had undertaken to supply the capital and a 5 per cent. interest in some cases. And after this admission, can any reason be assigned why sugar imported from that country should not be subjected to a duty in India? Is Queensland to be exempted from the operation of the Act, because it is a British colony? What would the Government of India do, if, to avoid the Indian duty, Germany followed the Queensland method of giving its bounty to sugar manufacturers either in the shape of interest on the capital invested or in the shape of a part payment of the pay of the labourers employed? The law lays down that a duty is to be levied upon all commodities which have received either a direct or an indirect bounty or grant. The British colonies grant an indirect bounty to sugar, and there is no reason why their sugar should be exempted from duty.

The Secretary of State could not also say, in reply to a question from Mr. Maclean, whether the Indian Government would subject to duty the sweetmeats which are manufactured in England with German sugar and are then exported to India; because, he said, it was difficult to ascertain what quantity

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of sugar was used in the manufacture of those sweetmeats and because the quantity of such sweetmeats annually imported into India was very small. But would it not be a distinct violation of the law to exempt such sweetmeats from duty?

In explaining the object of the law, Lord Curzon, with a remarkably frank air, said that the Act was intended solely for the protection of the Indian sugar industry. But the interpretation which has been put upon the Act by the Secretary of State is leading people to suspect the sincerity of the Government.

HITAVADI,
May 12th, 1899.

44. The *Hitavadi* of the 12th May has the following:—

The Calcutta Municipal Bill.

We are grateful to Sir John Woodburn for various reasons. In this matter of the Calcutta Municipal Bill, his opinion is not in our favour, but still he has been kind enough to give us ample opportunity for discussing it; he has given the opponents of the measure every facility for expressing their opinion. For this we are very much indebted to the Lieutenant-Governor. It is unreasonable to hope that there will be perfect agreement of opinion between the ruler and the ruled. But it is a matter of great satisfaction to the subjects that their ruler is sympathising with them and is carefully considering their objections to the measure in question.

It is Sir Alexander Mackenzie, the framer of the Bill, who is the cause of our misfortune. He has already prejudiced the mind of Sir John Woodburn, and it is impossible to remove that prejudice. It is owing to the natural magnanimity of Sir John Woodburn that the passing of the measure is being delayed.

But Sir Alexander Mackenzie is bent upon taking his revenge, and this gives us cause for fear and anxiety. Sir Alexander is trying his best to facilitate the passing of the Bill. Here his brother, the Hon'ble Mr. D. F. Mackenzie, is moving heaven and earth to get it passed, and no stone is being left unturned to set the Anglo-Indian community against it. Here is a copy of a telegram addressed to Anglo-Indian Associations:—

"Fate Calcutta Municipal Bill considered precarious unless strongly protested by European and Eurasian communities. Suggest your Association wiring to Bengal Chamber of Commerce, and Government of Bengal that it should be passed in its entirety without least delay, which will seriously hamper the trade, of which tea is an important factor."

Sir Alexander Mackenzie is trying his best to prejudice public opinion at home, and his younger brother is trying his best to prejudice the mind of the tea-planters in India. This being the case, the Bill is sure to be passed. We fail to understand what harm will be done to the tea industry if the Calcutta Municipal Bill is not passed. We accidentally came across the telegram under notice, but from this single telegram we can judge what efforts are being made to get the Bill passed. What will our efforts avail against the continued efforts of the powerful Anglo-Indian community? So, there is no escape for us from the measure in question, although we have got a kindhearted ruler in Sir John Woodburn.

If the Bill is passed, people will find it extremely inconvenient to live in Calcutta. There are innumerable defects in the Calcutta Municipal Bill. A Commission ought to be appointed to consider these defects. Let public opinion be consulted once again and the Bill referred back to the Select Committee. In 1876, when the Calcutta Municipal Bill was first introduced, it was twice considered by a Select Committee. This was also the case in 1888 when the law was amended. In 1894 the Bengal Municipal Bill was also twice considered by a Select Committee. This year radical changes are going to be made in the procedure and constitution of the Calcutta Municipality, and the measure ought to be minutely and carefully considered. Let the Bill be again referred to the Select Committee.

PRATIVASI,
May 15th, 1899.

45. The *Prativasi* of the 15th May considers the objections which have

The *Amrita Bazar Patrika* on the two Bengal Council appointments.

been urged by the *Amrita Bazar Patrika* against the proposed departure from the rules in force relating to the appointment of members to the Bengal Council as not sufficiently strong to dissuade the Government from the

course it has decided upon in reference to Babus Narendra Nath and Surendra Nath. The *Amrita Bazar Patrika* fears the precedent which will be thus created. But why will a single departure from the rule create a precedent at all? Every rule has to be departed from when the gravity or importance of occasion demands such departure. If any future ruler wants to take advantage of the precedent, that will be the time to protest against his action.

No one has that knowledge of the Municipal Bill which Surendra Babu has gained during its discussion in the Select Committee. His services must, therefore, be retained in the Council.

As for the little injustice which has been done to the Dacca Division, that will be remedied a little while hence. That division will be allowed to elect its representative as soon as the Chittagong member retires. But Dacca will not certainly grudge Calcutta the little sacrifice it has to make for the metropolis's sake. Nay, the writer is sure that the people of Dacca will congratulate themselves on having an opportunity of being serviceable to Calcutta. No other paper except the *Amrita Bazar Patrika* has said that Dacca is sorry for the sacrifice it will have to make.

IV.—NATIVE STATES.

46. The *Hitavadi* of the 12th May writes as follows:—

The minor Chief of Akkelcote. The Raja of Akkelcote in the Solapur district in the Bombay Presidency has lately died, leaving two daughters. The widowed Rani has adopted a son. This minor has been placed under the guardianship of a European lady of the name of Miss Maxon. It was chiefly through her instrumentality that the boy was adopted. It is said that this European lady has absolute control over the minor Chief and the Rani is not allowed to have any connection with him. The boy is not even allowed to play with the Rani's daughters. Miss Maxon superintends even over the boy's feeding arrangements. She is paid Rs. 500 per month. We fail to understand why the bringing up of a Hindu minor has been left entirely in the hands of a Christian lady. It is easy to understand that, in the company of a Christian, the boy will learn to hate Hindu religion, Hindu manners and Hindu customs. Are not the authorities interfering with the minor's religion by allowing a Christian lady to superintend even over his feeding arrangements? It is hoped that the Government of Bombay will take the matter into its consideration.

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47. The same paper complains that a delimitation dispute has arisen between the Assam Government and the Government of Independent Tippera. Fifty years ago a boundary was fixed between Assam and Independent Tippera, and it was called the Rangsul-Satachura boundary. If what the Assam Government now claims as that boundary is admitted to be that boundary, the Tippera Government will lose a slice of territory 20 miles long and 15 miles broad, yielding a revenue of sixty thousand rupees a year. The Survey Superintendent of the Tippera State has shown the invalidity of the claim of the Assam Government to this piece of territory. But it is against British nature to give up anything it has once acquired. It is, however, hoped that Lord Curzon will, with his usual magnanimity, order the appointment of a Commission to enquire into this delimitation question.

HITAVADI.

VI.—MISCELLANEOUS.

48. The *Basumati* of the 11th May has the following:—

The cry of the evangelisation of India. Our rulers profess Christianity, but we, their subjects, profess many religions. All rulers naturally try to induce their subjects to adopt their religion, manners, and customs. Not so the English rulers. The Indian people have always tried to maintain their religious individuality. They can sell their bodies and work as other peoples' slaves, but they would, on no account, barter away their religious convictions. The British Government understood this very well, and therefore solemnly promised to observe religious neutrality in India. This sacred promise has been acted up to so far and will, let us hope, be acted up to in future. We, too, have so long remained assured of the safety of our religious liberty; but now we

BASUMATI,
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perceive a change in the tone and temperament of Christian Missionaries and officials of rank. Dr. Welldon, on his appointment to the Bishopric of Calcutta, raised the cry of the evangelisation of India as the first and foremost duty of England. It is true that the hue and cry which was raised in this country made him in a manner withdraw his statements, but there is little doubt that his effusions unwittingly reflected the thoughts next to the heart of the high officials in India. Dr. Fairbairn who some time ago paid a visit to India thus unburdened himself in a recent speech on his travels in India:—

"The highest duty England owed was to reach the mind, the heart, and the spirit of India, so as to make it not merely loyal to England, but loyal to England's God and loyal to all the great issues that stood, or ought to stand, foremost in the heart, and most imperious in the conscience of our race." "Not until they carried out," observed Dr. Fairbairn in another part of his speech, "not simply by agents of the churches, but by men charged with the great duties of the State, the higher and noble mission and message of Christ, would England's work be there accomplished and England's destiny there fulfilled."

When this cry of evangelisation has been once raised and is gradually becoming louder and louder, it may be naturally feared that action may be taken calculated to give effect to the cry. But even then our religion will be little affected. Down-trodden by the Buddhists, the Hindus did not give up their religion. Oppressed by the Musalmans, they did not forget to boast of their creed. It is not possible that the same Hindus will forsake and forswear their religion under British rule. It matters very little to Hindu society, vast as it is, whether a few dozens, or a few scores, or a few hundreds or a few thousands or even a few lakhs of its members embrace Christianity. These Christians will be come Hinduised, in course of time. Though Christian in profession, they will remain Hindu to the back-bone—Hindu in manner and customs, Hindu in thought and sentiment. They may, in fact, form a separate caste by themselves. This is why we are not at all moved or disturbed by the activity of the Christian Missionaries. For we know well that no non-Hindu can breathe in India—India's soil and climate being, so to say, interpenetrated with a Hinduising influence. The activity of the Christian Missionaries, therefore, disturbs us, not on our own, but on our rulers' account. We have been long living peacefully—we and our rulers confiding in, and depending upon, one another. But the moment the Indian people will come to know that their rulers are not merely their *rulers*, but are also anxious to convert them to their faith, they—the Hindus and Musalmans and Sikhs, and Gurkhas and Rajput and the Mahrattas, and Madrasis and Bengalis—will begin to live in fear and suspicion. Not that our rulers do not know this, or, knowing this, do not act wisely and cautiously. It is the uncontrollable tongue of the *padres* of rank which sometimes gives expression to ideas utterly inconsistent with the British policy of religious neutrality. The new civilisation and the new system of education are disintegrating influences sufficiently strong to make the people anxious for their religion. It is quite natural that such effusions as those of Dr. Fairbairn should throw them into a panic. The Christian Missionary traduces the Hindu's religion in season and out of season, but the Hindu never goes, and will never go, to the law to get him punished. But let a Hindu attack Christianity or write a pamphlet against it, and he is prosecuted and sentenced to eight months' imprisonment. The making of this invidious distinction naturally wounds the Hindu heart. We do not approve of anybody attacking anybody else's religion, but no distinction should be made in dealing with such cases of the wounding of the religious susceptibilities of a community. Let the Government act cautiously and carefully.

49. The same paper publishes the following from a friend:—

The proposed Blackhole memorial.

The proposal of erecting a Blackhole memorial has once again been made. Holwell was the first to erect such a memorial at his own cost, but

Lord William Bentinck ordered its demolition when the Customs House building had to be extended. Why is the Government going to rectify the mistake of Lord William Bentinck's Government? There are English historians who admit the innocence of Siraj-ud-daulah, and the memorial, if erected, will not be a memorial of his infamy. Bengali writers have tried to prove that

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the Blackhole massacre is a myth—an invention of a poetic imagination. If so, why this proposal of a memorial? Even if the Blackhole massacre be a fact, it is an undying monument of an utter want of sense of duty on the part of the English officers of those times—of the cowardice of Drake and his followers, who ignominiously took to their heels on the approach of danger, leaving a garrison to their fate. To erect a Blackhole memorial now will be the same thing as erecting a memorial to Drake's cowardice and infamy. What, again, will the public think of the erection of a Blackhole memorial after so much trenchant criticism of the Blackhole massacre by Bengali writers? At any rate, the story of that incident has been effaced from men's minds, and a memorial, if erected, will not lead people to think of those who are said to have miserably perished in the Blackhole, but of the Bengali writers who have tried to prove that no such event took place. It will be a sheer waste of money to erect a Blackhole memorial now, and public money should not be so wasted.

50. The *Mihir-o-Sudhakar* of the 12th May has the following:—

MIHIR-O-SUDHAKAR,
May 12th, 1899.

The eightieth birthday of Her Majesty.

The 24th May ensuing will be the eightieth birthday of Her Majesty, who has been as a mother to us. On that day all India should offer up prayers to the Almighty God asking for Her Majesty's long life. The Gauranga Samaj of the Hindus has invited its co-religionists to bring out Sankirtan processions on that day. And the Musalmans, too, should take steps to suitably celebrate the occasion. No other sovereign rules over a larger population of Musalmans than the Empress of India and the Musalmans have lived safe and happy under her rule. It is therefore proper that every Indian Musalman should celebrate Her Majesty's eightieth birthday according to his means and pray to God to spare her for long years to come.

51. The *Bangavasi* of the 13th May writes as follows with reference to Babu Prasanna Kumar Pal's petition against the Gayalis of Gaya:—

BANGAVASI,
May 13th, 1899.

The petition against the Gayalis of Gaya.

Let the Viceroy protect Babu Prasanna Kumar Pal by all means, but let not the Government interfere in the management of the places of Hindu pilgrimage. The fall of the Gayalis will mean the fall of Gaya, and the fall of Gaya will mean the fall of Hindu society. Still we do not desire Government interference in the management of the Gaya temple. The Gayalis were once all pious Hindus and the very dust of their feet was held sacred by Hindus. But Hindus have lost their faith in the piety and religiousness of many Gayalis. The duty of the Gayalis is to help pilgrims in offering *pindas* to their departed ancestors. But many of them are quite innocent of Sanskrit and cannot correctly recite the *mantras*. Most Gayalis have made their sacred duty a trade, a calling. They roll in luxury and there is no crime which they do not commit. They are lewd and licentious, and they suffer from foul diseases. These accusations against the Gayalis may be wholly or partly true; but we do not, we should not, call for Government interference for bringing about a reform in the Gayali character. Pilgrims ought to be warned against these wicked Gayalis. If they patronise only the good and shun the bad Gayalis, the latter will be obliged to reform themselves—to live more piously and religiously. We have prepared a list of the names of the wicked Gayalis, and if they do not mend their ways and reform their own character and the character of their children, we shall give out their names to the public. That will compel them to reform their character.

We do not call for Government interference. Let the leaders of Hindu society punish the wicked Gayalis.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 20th May, 1899.

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